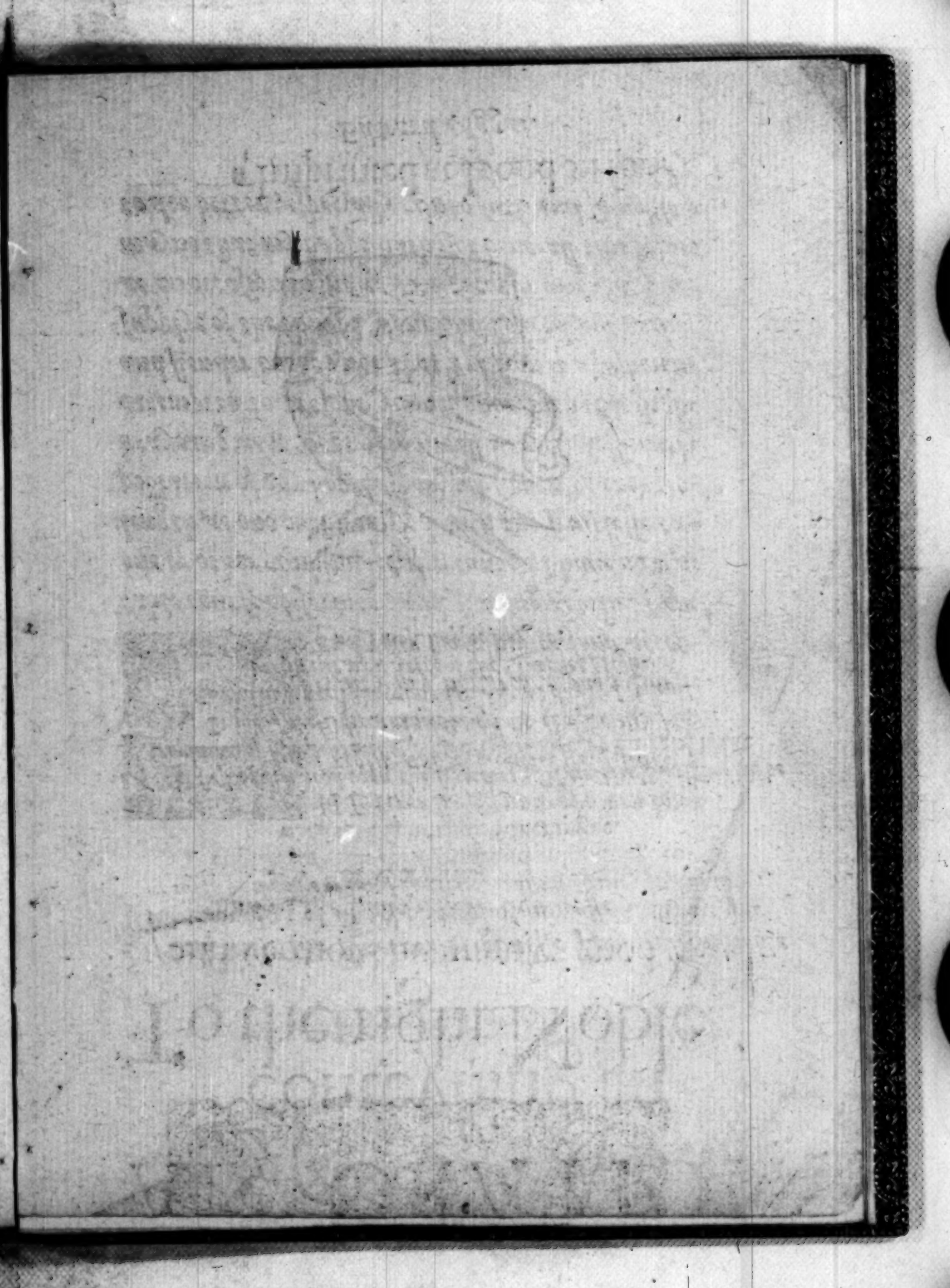
AN ORATION conteyning an Expoſtulation

Aſwell with the Queenes Highneſſe faithfull Subiects for their want of due conſideration of Gods bleſsings enioyed by meanes of her *Maieſtie: As alſo with the vnnaturall* engliſh for their diſloyaltie and vnkindneſſe towards the ſame their Soueraygne.

At the firſt pronounced vpon the Queenes Maieſties Birthday in the Guyldhall of the Burrowe of Newe Windſore, *by* Edward Hake *of Grayes Inne Gent. then Mayer of the ſame Burrowe: And now newly imprinted this xvij. day of Nouember, in the xxx. yeere of the Queenes Highneſſe moſt happie Raigne.*

¶Imprinted at London for *Edward Aggas.*



To the right Noble and vertuous his ſinguler good Lady, the Lady Anne Counteſſe of Warwicke.

THE time being now growen long (right noble Counteſſe) ſince I firſt endeuoured to ſhewe my ſelf vnto my honorable good Lorde and your Ladiſhip in ſome acceptable courſe of ſeruice, and finding alwaies ſome one or other vnkind let thereunto: I haue now at length, as one ouerwearyed with the fruitleſſe expectation of my hopeleſſe mynd (euen to the vpbrayding as it were of myne ill happe) deſperatly attempted to preſent your Honor with this ſlight and ſlender booke: not that I reckon it a ſufficient ſupplye of the thing I want and deſired, but rather as an occaſion to ſhewe how greatly grieued I remayne that my happe hath not bene all this while to doe better, eſpecially vnto ſuch and ſo noble a

Lady, as by whom (I confesse) both in my sickneſſe and my health I haue bene often reuiued and ſingulerly comforted. Touching this my booke, as it treateth of the royall perſon of her Maieſtie, our moſt gracious Soueraigne, I doubt not but it will be acceptable vnto you: But as it ſtandeth valuable in it ſelf for the handling, I confeſſe it hath to appeale vnto your honorable fauour, & to ſhrowde it ſelf vnder the reſpect of my zeale and dutifull meaning: proteſting that it hath not proceeded from me as the fruite of an ydle brayne, but as the true effect of a moſt zealous mynd and well affected heart. And ſo hoping your Honor will conceiue of it, I forbeare the further lengthening of this my rude Epiſtle. From London this ioyfull xvij. day of Nouember, beginning the xxx. yeere of her Maieſties moſt happie Raigne.

Your Honorable La. in all humble ſeruice:

Edward Hake.

To the Reader.

AVT *quam minima aut quam dulciſſima*. Either the feweſt or the ſweeteſt words thou canſt vſe. It was the ſaying of *Æſope* to *Solon* wherewith hee enfourmed *Solon* how hee ſhould frame and order his ſpeech to King *Cræſus*. I aſſure thee (gentle Reader) the conſideration of this ſpeech of *Æſope* ſomewhat for a while withdrewe me from the printing of this my Oration, as knowing how much I had therein ſwarued from the ſayd two preſcripts of *Æſope*, namely of ſhortneſſe and ſweetneſſe. But being agayne perſwaded that inaſmuch as the ſame my Oration (not being made vnto a Prince but of a Prince) had receiued allowance amongſt the hearers in ſpeaking, it could not but receiue ſome allowance alſo in reading, I was cõtented to yeeld it to the preſſe, and the rather to ſatiſfie therein the earneſt ſolicitations of ſuch my good friends, whom I knewe to be well affected both to the perſon and the cauſe. I knowe there is a people amongſt vs, whom in no wiſe the matter of this my Oration will content, as whom neither the admyrable bleſſings of God towards vs, our Prince and Countrey can moue, nor the excelling mercies of our gracious Soueraigne allure: but of theſe I ſeeke no allowance at all, but rather content my ſelf to be ſeene herein an vtter enemie to their diſloyall and vndutifull dealings. And touching their auouchment of ſuch vnnaturall Treaſons and Conſpyracies as haue bene heretofore intended agaynſt this our well proſpering gouern-

ment and State, whereof this little booke diſcourſeth: If I ſhould ſpeake (as taking vpon me to aunſwer them therein in fewe) I would ſay with the *Athenian Cleon: If theſe men haue had cauſe to conſpire or rebell againſt vs as they haue done, then muſt it be confeſſed that we haue ruled vniuſtly.* And agayne, if when they haue conſpyred, they ſhall yet thinke that mercie belongeth vnto them: I ſay with the ſame *Cleon*, that *mercie ſhould be vſed to them that doe the like, and not to them that haue it not, but rather haue brought themſelues into neceſſitie to be our perpetuall enemies.* But for theſe, I leaue them as I found them, and to our ſelues I wiſh as much in thankfulneſſe and obedience of life, as we haue receiued in benefites at the hande of the almightie.

Thucid. lib. 3. cap. 6.

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An Oration. &c.

SUch is the state of our tymes (right Honorable and beloued) that whiles euery man ordreth himselfe after his particuler occasions, and euery man plotteth out his owne purposes to the pretence of his calling, God the high orderer and wise disposer of all things, looketh downe from his holy seate, calleth vnto vs & expostulateth with vs ẏ great cause of our ingratitude towards him, and (in his wonderfull workes as it were) doth thus say vnto vs: O ye men of the earth, why are ye so earthly? Why see you not that euen in these earthly descending bodies there are implanted heauenly ascending myndes, wherewith you might looke vp to your maker and giue glorie to the highest? Why rather drawe you downe the height of the Spirite to the baseneſſe of the flesh? O ye vnthankfull, why, why haue you so abandoned the sence of your Soules and the feeling of your Spirites, that therewith you may neither contemplate nor consider the wonders that I worke, the wonders I say, which I your Iehoua in whom you liue and haue your being, haue wrought & brought to passe as this daye, in the middest of your land and habitations?

Brethren and friends: This vii. daye of September witnesseth vnto vs that there is a Heauen, This day telleth vs there is a God: This day, I meane the Birthday of our Elizabeth (whome the highest hath vpholden to see therein the approching daye that chaungeth the yeere of her most happie raigne) this day I say, hath offred to assure our sences that from God not from man, from heauen, not from earth, hath bene our defence.

The power of man hath bene agaynst vs: The strength of

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the earth hath attempted to inuade vs: Princes haue conſpyred, Nations haue combyned, Subiects haue become Traytors, haue rebelled, but God hath protected. If Princes, if forrayne Princes haue fretted themſelues againſt vs, he the Iehoua hath tamed them. If they haue deuiſed to hurt vs, he hath bridled them. If their deuiſes haue bene ſecrete, he hath reuealed them. And what more? If Princes, if forrayne Princes haue bene wiſe, he hath made vs and our Prince wiſer: If rich, our riches haue not bin ſmall, but rather haue abounded.

O good God, what heart can behold theſe things and wonder not? What eye can looke vpon England and meruaile not? But what Engliſh Subiect can partake theſe ſo rare bleſſings of our GOD, and ſtill remayne vnthankfull? By what heauie iudgement it is come to paſſe that men enioying ſo great and ſo manifolde benefites, feele them not, or feeling them, are ſo groſſely blind, that they know not at whoſe hands they receiue them: this ſurely, to me is ſo ſtraunge and intricate, that following the rule of reaſon, I conceiue it not: Nay, Reaſon is therein ſo reaſonleſſe, that Rule it yeeldeth none whereby theſe things ſhould be meaſured or the miſterie therof diſcloſed. If wee looke vpon the Paganes, we ſhall ſee how vpon euery particuler benefite they tooke occaſion not onely to fill their Temples with Sacrifices, and to adorne their Princes with tytles, but alſo to promiſe, nay, in truthe to performe all poſſible obedience to their lawes, and that in ſuch ſorte, I meane with ſuch ſinceritie of heart and aboundance of affection, as I proteſt I haue bin moued oftentymes to think that either there was no ſuch people at all in the worlde (but that they are ſet forth as Ideaes vnto vs, what by their patterne we ſhould bee) or if there were any ſuch, that the people of this Age are ſo degenerate from the vertues and imitation of that Age: nay rather, are ſo voyde not onely of all godlineſſe and good graces, but of common ſence and vnderſtanding, as to commemorate the preſent bleſſings of our GOD, that by meanes of her Maieſtie they enioye, they thinke it meere fooliſhneſſe: to offer vp thankes for his benefites that thus they

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continually receyue, they acompte it superfluous: but to frame their lines to the dutyfull obedience of Gods or mannes good lawes, they deteſt that as a thraldome and ſeruitude vnmeete and importable. What ſhoulde I ſtande longer to ſette forth vnto you the performance of theſe or the like of the premiſſes in the worneoute ages, the Storyes thereof being ſo rife, as that no man almoſte of any quality can bee ignorant therein: What inexplicable ioye brake there forth throughout all the Romaine Empire vpon the death of cruel Domitian and the ſucceſſion of mild Nerua: And in the ſucceſſion; (from good to better) of Traiane that folowed him, how wonderfull was the applauſe of all the people and the conformitie of all nations to the obedience of his gouernment: As for Antoninus Pius the ſucceſſor of Adrian, it is almoſt incredible how the people, not of Rome only, but of the whole Empire, with ioy and ardent affection, continually, during al his life, ſubmytted themſelues, as it were with a holy deuotion and cherefull alacritye, to obay in all thinges whatſoeuer that holy Emperour ſhoulde commaunde them. I will not ſpeake of theſe, nor of Alexander Seuerus the renowmed Emperour. That which may be ſayde, is this. That as theſe Emperours were (no doubte) for theire times, the Lampes of the worlde: So the people and Nations whome they gouerned, were ſo thankfull, ſo ioyfull, ſo deuoute in obeying them, ſo carefull to pleaſe them, ſo heedefull not to doe any thing that might offende them: as truly it is harde to ſaye whither the worlde were then more happie in the renowne of thoſe iuſte Emperours, or thoſe Emperours more renowned in the obedyence of that good people.

But I will lette paſſe theſe examples of Paganes, and will turne myſelf to that one only example in the tyme of Conſtantine the great, the firſt Chriſtian Emperour of the worlde, I meane the firſte that publiquely eſtabliſhed the profeſſion of Chriſtianity in the worlde. The ſtorie by Euſebius is thus recorded. *After the fierie clowdes of perſecution rayſed by the tyrannies of Maximianus, Seuerus, Maxentius, Lycinius, and the reſt of the perſecuting Heathen Emperours were diſperſed, and*

the horrible Seas of Paganiſhe Idolatryes were euery where dryed vp, the Churche being then prepared by that holy Emperor Conſtantine *for ſeruice of the true God and of his ſonne Ieſus Chriſt:*

Euſeb. lib. 10. ca. 3.

Then (ſaith the ſtorie *) the wiſhed and deſired ſightes were ſeene of vs, to weete, the celebrating of the dedications throughout the Citie and the Conſecrations of oratoryes lately buylded, the meeting of Biſhoppes, and the cominge togither of them, which being farre ſeuered a ſonder aboade in foreyne Countryes, the loue of Nation towardes Nation, the knitting togither of the members of Chriſte combyned or vnited into one harmonie, ſo that according to the foreſhewing of the Prophete, bone was ioyned to bone and ioynte to ioynte &c.* And after wardes in the ſame ſtorie: *All the feare of them by whome they were aforetime oppreſſed, was taken away and wyped from of the face of the earth. They celebrated ſolempne and royall feaſtes. All was repleniſhed with the brighte beames of ioy and gladnes, and they which aforetime full ſadly beheld eache other, now they did it with gladſome countenaunce and cheereful eyes: They honored before all things the ſupreame King, the God of Heauen. Nexte to him, the godly Emperour with ſonges and dawnſes throughoute Townes and Countreyes. Moreouer, all olde Iniuryes were cleane forgotten, neyther was there mention of any mannes impiety at al, but al that euery man ſtoade vppon, was the enioyeing of preſent proſperity and the expectation of goodnes to come.*

Which notable example as an Introduction to all Chriſtian poſterity being layd before vs, the poynte that I now minde to ſette forth vnto you is made manyfeſt: Namely, how for benefites receyued, the good people of former ages haue alwaies bene ioyfull and thanckfull to God and their Princes, expreſſing the one, to wete, their ioye, by the ſolempnity of their aſſemblyes and drawing togither for the prayſinge of God, and the other, by the obedyence of their liues effectually yeelded, as might more at large be handled if the tyme would permitte. If I ſhould heare drawe you to the conſideration of the people of Iſraell, Gods owne choſen, as there woulde be no ende in the viewe of Gods mercyes towardes them: ſo it were a long mat-

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ter to deliuer you the maner and greate varieties of their ioyes and thankesgiuing for the same. The Storyes of their delyuerance out of Egipte, out of the redde Sea, and out of the captiuityes of sondry foreyne Nations, doe sette forthe the one and the other expressely and fully: But aboue all, the Psalmes of the Royall Prophet Dauid are so habundant in this behalfe, that neyther olde nor younge can be ignorannt thereof.

I haue hitherto but summarily considered how God the Author and disposer of all thinges, for his benefites bestowed, requireth thankefulnes at the handes of the receiuers, and is grieued and highly offended when he seeth his graces contemned and his bowntie not regarded. It hath also in brief bëene touched what thanckfulnes hath proceeded euen from the heathen, not for spyrituall but for earthly benefites, and what obedience of life hath ensewed thereupon. And amongste Christians though not of the firste age, yet of the firste open Counteuaunce and appearing of the Churches enlarging her bounds and setling her self in quiet state, what Ioye, what thankesgiuing, what reformation of life in all sorts hath folowed the receyuing of the misterye of our faythe and the firste planting of the open profession with peaceable possession of the same?

Now then, if it maie bee sette downe and manyfested to our vnderstandinges, that the blessinges which our Englishe Nation, which England, I say, hath receiued at the hands of our God by the ministery of our soueraigne his seruaunt, haue not bine lesse then any, but equiualent with the moste and the greatest here afore: May, if we Englishmen in the viewe therof shall be able to saye vnto our selues, that not with any Natton vnder the Cope of heauen at this daye, God hath so delt as with vs, good Lorde, what should folowe hereupon but that our very soules shoulde breake forth with thankesgiuing and our hartes bee for euer reioluced to continewe and resounde his prayses to the ende of our liues, yea if we coulde (as we hope we shall) without ending.

But what shall I, beginne with Where there hath bin no stinte nor measure of receiuing, how can there be any entrance

or choyse of begining? If to sette forth the ioye, I should first beginne with the sorowe that ouerwhelmed the face of this Land: If to sette forth the blessing I should beginne (as I may say) with the curse that before did threaten vs. Or if to descipher the good thinges that this our Elizabeth our souueraigne brought with her to the Crowne of England, I should first deliuer vnto you what Seas of miseries possessed and wel neere ouerflowed this little but moste noble Ilande: As both these I muste needes saye, in oppositon were not vnneedfull to bee spoken of: so yet leaste the dilating of the one might be cause of the abridging of the other, I will for the helpe of a iust proportion in the one of these, namely, in the Churches persecution, praye in ayde of the moste famous Historiographer of our tyme, who briefly handling the miseries that imediatly preceded the raigne of our souueraigne, after this sorte compendiously reporteth them: *Now* (sayeth he) *after these so great afflictions falling vppon this Realme from the firste beginninge of Queene Maryes raigne, wherein so many men, women and Children were burned, so many imprisoned and in prison starued, dyuers exiled, some spoyled of goodes and possessions, a great number dryuen from howse and home, so many weeping eyes, so many sobbing hartes, so many Children made fatherlesse, so many fathers bereft of their wiues and Children, so many vexed in Conscyence, and diuers against Conscience constrayned to recante, and in conclusion, neuer a good man almoste but suffred something during the tyme of this bloody persecution: After all this* (sayeth the Historien) *there was reste to the persecuted members of Christe.*

Thus you see one waye, what an heape and generall deluge of wofull miseries had pitifully ouertaken, naye rather ouerwhelmed a chief portion of this Realme of England, I meane the Churche of England: Religion defaced, Godlynes hated, Truth oppressed, Trew professors persecuted, Persecutiō bloody: To be shorte, none spared, all pursued euen to the death, in whome there was any Conscyence of the Faythe, or regarde of holy profession.

And

And as it fared with the Churche of England, so alas it fared with the common wealth of Englande. The lande possessed of straungers, those straungers most turbulent, most prowde moste insolent, most aspyring, and (as Englande and the bordering peoples about vs at this daye, haue cause to saye, nay rather by their lamentable experience, to complaine) straungers moste cruell, moste blodie, most vnsufferable: as by whome, the sweete peace of this Realme was so interrupted, so mangled, so defaced, that besides the daylie and continual threatened tumultes at home, our welth of England, the men of England, the munition and forces of England were wholy imploied, nay constrayned to wait vpon the wars, I say vpon the vnnecessary warres of these so daungerous strangers, yea, to be wasted and consumed euen about the quarelles and ambytions of these so peruptious guests: so that trulie, it was then, and is yet to bee affirmed that Englande whiche at that tyme had no cause of warres or breach of league with other Nations, was enforced or rather violentlie haled to beare armes against them, euen against Fraunce (if I may speake it) for the ambytious seruice of Spayne.

And whiles these thinges were thus sorted, whiles men, money, munition and Armour were in this wise expended, what was the sequel thereof I pray you: what was the prosperity and successe of the same: Caleys was loste, Caleys the Kaye of England: Caleys, the very Doore and passage into France: Caleys, the honour of this Realme and the ouerlooker of the french Nation, with the welth and habundance of England, which 216. yeares togither had bine in the quiet possession of England: I saye, Caleys, with all this, altogither, all at one instant: at the least with in the compasse of iij daies, was miserablie lost and vtterly forgone.

To conclude; Caleys being lost, what ensewed thereupon: After the losse of Caleys, the losse of all securitie and freedome, the losse of all prosperity and welfare came rushing vpon this lyttle Iland, euen as it had bine an armed man vpon him that is naked and despoyled of comfort. Such Impositions, suche

loanes, such taxes, newe Inuentions and deuises to drawe away the remaynder of the perticuler welth of Englande (the common Treasury thereof being wholly exhausted and consumed) to the maintenaunce of the vnprosperous warres of Kinge Philippe, as surely, if you will but looke into the Chronicles of that tyme, you shall see and saye that if God of his myraculous and extraordinary power and great mercy had not shortened those dayes, there had wanted verie lyttle of vtter desolation to this our Countrey, this, I saye, our auntient and florishing Country of England then, euen then at the instant to fall into such miserable seruitude and bondage as all those Countreyes are oppressed with all, that in times past haue bine famous Kingdomes and other florishing estates and are now languishing and spoyled Prouinces subdued to the thraldome of the Spanyards.

But of all that euer happened, or which in those dayes was deuised, suffred, or neglected against the safety of this Realme, there was neuer mischief so desperat, or Treason so vile, or villany so greate or so deepe, as was the platte, purpose and intention to make away and destroye the sacred persone of our Elizabeth, now our happie soueraigne, who then and in those dayes, in that moste myserable and perillous tyme, was reckened and accompted (as *spes alit miseros*) the onely creatur of the earth, by whom and through whom God had reserued vs any hope of restauration, or comforte of recouerye to that desolation then approching.

This then shalbee sufficient for the former parte of my present purpose, namely, to haue touched vnto you after a plaine and brief manner, what miseries, what troubles and pitifull calamities occupied the whole state of this Realme, both Churche and Comon welth, at such tyme as our moste gratious soueraigne her Maistie that now is, tooke vppon her the possession of the Crowne thereof: at such tyme I saie, as God in his great mercy, looked vppon vs as he did vpon the Israelites in Egipte and their Captiuities sending vnto vs in highe tyme, this his holy handmayden, as it were another Moses,

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(ſaued from the ſame waters of affliction that wee were plunged in) to be our helper, & aduanced her (and that by iuſt tytle) to the Scepter and Dyadem of this (then a moſte wofull) Realme, whoſe princely perſone before had taſted of ſo greate daunger, that the verie walles doe yet recorde her dolefull poſte, *ſicut onis &c.* The God of heauen whoſe only hand was then and yet is her helper and ours bee for euer and euer extolled and the name of his mercy be neuer forgotten amongſte vs.

But now, when I ſhould reſt my ſelfe in the performance of this portion, namely, in the delyueraunce from thraldome, and the proclaiming of peace to the whole lande: outwarde, in the repoſe of the Lande, inwarde, in the freedome of Conſcience: whereas from the woe, I ſhould paſſe on to the welfare, and from the mournfull face of calamity I ſhould deſcend or rather aſcende to the ioyfull apparaunce of our bleſſed felicitye: miſerably, Naye deuiliſhly, nay dampnably am I interrupted with the oppoſitions of Traytors, the ouerthwartinges of Rebells, the enchaunting of Witches, the charmings of Sorcerers, the preſagings and foretellings of Sooth ſayers, the ſeducings of Ieſuites and Seminaries, the conſpyrings of domeſticall Hypocrites and Traitors, the bandings of popiſh foreyne Princes and the curſings of the *Pope* himſelfe that Antychriſt moſt accurſed. What ſhould I ſay? Sweet peace had no ſooner diſcouered the bountye of her glorious face, and the bloſſomes of godly tranquility were no ſooner ſeen ſprouting forth to the gladding of the harts of trew Chriſtians, but preſently & anon theſe Caterpillers were ingendred, preſently and anone theſe Cockatrices were hatched, preſently and anone theſe Tyrantes were prouoked, yea preſently and anone this Antichriſte of Rome the father of all miſchiefe and ſonne of Perdition was furiouſly enraged: ſo that now I ſaye, when as by the order of my deuiſion, I ſhoulde ſpeake vnto you of Ioye and of nothing elſe but ioye, theſe enemies of our ioye and theſe enuiers of our happines (as much as in them lyeth) haue ſo miniſtred matter to the clogging vp of my paſſage, that thereby they haue interrupted

rupted my proceeding, and not a lyttle hindred my discourse. But thancks be to God, for he againe of his aboundant mercies and endelesse fauour hath so leuelled my way by the ruin of their inuentions, and so smoothed my passage by the total confusion of their Stratagemmicall platts as on I may goe, and on I will goe (by the goodnes of God and your attention) to deliuer vnto you some taste of the blessed exchaunge that by and through our Elizabeth hath bin wrought and brought to passe within this lande since her Maiesties gouernment.

And to begin withall: what greater obiect of our ioye can I take vnto me, then that which the common enemie hath intended to bee the matter and onelye obiect of our confusion: namely and especially, the deuine, but yet expresse and visible deliuerances of our soueraigne frõ time to time since her comming to the Crowne as before, from all the deuices, all the Treasons and all and euery the plats, practizes and attempts whatsoeuer, murtherously, nay, traiterously intended against her royall person: so as yet in sauety shee liueth, and as yet, (to the eternall praises of our omnypotent God) she sitteth a Queene, a prepotent Quéene, mighty and preuayling, I saye, preuayling againste all and singuler the attempts and attemptates that eyther haue bine or are at this present, within the Realme or without, at home or abroade. And that longe maie shee so sitte the Lorde of his glorious mercie graunte we beseechehim.

To recken vp vnto you the particulers of the manifolde discouered attempts against her maiestie with the perticuler ouerthrowes of the same since her firste comming to the Crowne, time as now will not suffer me. What open Rebellions there haue bine begonne, who were the ringleaders thereof, what were their pretences, what their power, how farre they proceded, and in what sorte they were stopped (and that for the moste parte) without effusion of bloode, and finally howe and in what maner the chiefe attemptaes therof haue bine surprised, namely, and notably, in the Rebellion of the North, where the one of the two Leaders was putte (as I maie saie) into her

Maie-

Maiesties handes to receaue the due rewarde of his Treason, and the other when as hee thought by his escape out of the Realme, to haue escaped also the punishment of his most vile and trayterous offence, was by the iust hande of God taken holde of, and euen in the place of his hoped security, (as I haue heard) brought to penury and want. Againe, to deliuer vnto you how oft and oft, and euen nowe of late the murthering of her Maiesties person, (my hart trembleth and abhorreth to expresse the terme) and the deuesting of her from her ropall possession, hath not onely bene contriued, but euen in the instant also dessigned to haue bene performed: By whom and in what sorte, when and in what place, and thereuppon also the moste miraculous discoueries therof, somtimes by the parties themselues, sometimes by the discouerie of others, but alwaies and from time to time by the extraordinary and very expresse hand of God: These thinges I say, to stand vpon them in discourse, & to reckon vp vnto you the particulers therof so far forth as to vs may be knowne considering the time is well spent & the generall knowledge therof is rife & common to all: I should but lengthen the time therin beyond compasse, and ouer largely presume of your borrowed patience. I will nowe therefore briefely procéede to other benefites.

By the blessing of this so blessed and miraculous preseruation of her Maiesties ropall person, howe great and inestimable the blessinges are, which we haue receiued and doe enioye by the same, would now in a worde be considered, First therfore and aboue all, we haue and enioy by her Maiesty, the most glorious of all glorious Iewels, the true and sincere worde of God, with the free, open, and vniuersall preaching and professing therof: By the which, the errors of mans life are disclosed, the affections of mankinde relieued, the knowledge of sin procured, the forgiuenes of sinne proclaimed, and againste all sin and errour whatsoeuer, the assurance of faith ingendered & confirmed, as by the which and through the which, come death, come life, come what wil or can come in the world, the pledge and earnest of our saluation in Christe Iesus is surely setled

and ſealed vp in our ſoules euen vntill the day of Ieſus Chriſt and of our redemption. And let all the *Iuſticiaries* of worke in the earth magnifie to the vttermoſt of their power and ſkil, the vertue of whatſoeuer they can or doe blaſphemouſly imagine to be propitiatory for ſin: I appeale vnto the Conſciences of al that haue taſted in any meaſure of the good word of God and how ſweete the lord is, whether one dram of true faith in Chriſt his death and bloodſheading, rightly grounded vppon the promiſe of his word (this worde which I ſpeake of) be or haue not bin found vnto them more auaileable to the pacifying of their afflicted ſoules and conſciences, then any thing in Heauen or earth that coulde bee offered vnto them: In which behalfe I will require no further witneſſe then the aduerſaries themſelues, who haue bin often knowne in the inſtant of their death, to haue left all and to haue flyne onely to the Lord Ieſus, eſteeming all other propitiations to be helpleſſe and vaine. And thus much for the bleſſing of the woorde of God, which by her Maieſties meanes and propugnation wee enioye.

The nexte bleſſing (as the effecte of Faith and of Gods woorde) that falleth out in order to bee ſpoken to, is worldly and externall peace. From which well vſed, ſpringeth plentie. And where the abuſe of theſe hath wrought among vs, namely in diſordered perſons, Pride and diſſolution, theſe things haue notwithſtanding by a great bleſſing of godly gouernment bin ſo moderated with ſuch mixture of thoſe foure chiefe and cardinall vertues, *Prudence, Fortitude, Iuſtice & Clemencie*, beſides all other *Heroicall* vertues ſhining in her Maieſty, & vpholding vnto vs the former ſpirituall and tempozall bleſſinges, that of them all ſeuerally both I ſhould and would haue ſpoken: but how I am ouertaken with the ſhort proportion of time, you ſée and I perceaue it. And therefore for this inſtant (drawing to a concluſion,) I will bende my ſpeeche (and that but in fewe) to the domeſticall enemies of our peace, I meane the enemies of her Maieſtie (by whom God hath powred all thoſe bleſſings vpon vs) the moſte peacefull milde and gentle Soueraigne

that

that euer raigned in this lande.

Against which enemies me, thinkes I see how euery of you that loue Gods truth and her Maiesties safety, doe with mee euen rowse your selues, and in the iust indignation of your minds vpbraid and challenge them with this Expostulation: O you vnkinde of all vnkinde Subiectes that euer were, (but why shoulde you bee called Subiectes, who as one truelye saith of you, suppose your selues not to liue vnder her Maiestie as Subiectes, but to be holden as Captiues, and so you yéelde her a seruile and involuntary reuerence) you englishe Aliens therefore I terme you, you Italienated English, Tell mee I praye you, what hath your english Soueraigne, what hath our gracious Elizabeth so much offended you, except your selues be the cause of your offence? Hath she dispossessed you of your goodes? Hath shee disinherited you of your landes? Hath she taken from you your dwellinges? Haue you sowed and she reaped? Haue you planted and she gathered the fruite? Doth she denie you the protection of her wittes, or doe you not enioye the benefite of her lawes? Surely surely, her handes, yea I may say her heart (moste gracious of all Princes liuing) are cleane and innocent of all these thinges in the presence of the Lorde and of his people. You sowe and reape the croppe, you plant and eate the fruite: You builde and inhabite the houses: you purchase and enioy the landes. What is it, what is it amongst the faithfullest Subiects of the Realme, that you participate not with equall benefit, or do not enioy with the vtmost freedom of a Subiect, vnlesse in wilfull maner and in the malice of your heartes you will depriue your selues of the same.

O good god, and will you yet conspire against the life and helth of so benigne and merciful a Soueraigne? Will you take from her a Crowne, will you deuest from her a dyadem, who taketh not from you any the least Iot or portion of your possessions? O harts, not of men but of Tygres: O handes, not of trewe Subiects to defende, but of rancke Traitors to destroie: O broode of vipers, O inhumane, o pestylent, o viperous generation. Is not euen the Sexe that you so violentlie conspire a-

gainſte, atender Sexe: Is not the perſon whome you woulde ſo Traitcrouſlie murther, vnto this your Countrey and ours, a Princely Parent: Is not this Parent a Queene? And is not this Queene your Queene and lawfull Soueraigne: Hath not this your Soueraigne & ours euen to this day, bin roially and really, iuſtly & fully poſſeſſed in this her Kingdome: Hath not her highnes proſperouſly raigned: Hath not al the Realme (except your ſelues onely and ſuch as you are) faithfullie acknowledged and dutifullie obaied her: And, hath not god himſelf confirmed and eſtabliſhed, yea and from time to time mightily bleſſed her: I might ſaie more: Hath not this your Soueraigne and ours the moſte rare ornaments, and Princely excellencies that euer had King or Queene within this Realme: And what then will you aunſwere me: Lette me reaſon with you a little as heretofore you haue bin reaſoned with: Tell me (I praie you) to conſpire againſte this our moſte gratious ſoueraigne, is it as if you conſpired againſte an vſurper, a Nero, a Commodus, a deſpoiler of his people and Countrie: No no: no ſuch matter, but a Conſpiracy againſt a moſt lawful and righteous Prince, againſte our Queene Elizabeth, a Prince (conſidering the infirmities of her Sexe) ſo farre aboue all praiſes, as Englande had neuer a more happie gouernour among al that haue bine Princes of this lande, nor whole Chriſtendome matcheth her at this daie.

And to auouche theſe thinges in particuler: looke vpon this Ladie, beholde this your owne deere Soueraigne (whome you woulde deſtroie) withdrawe your ſighte I inſtantlie intreate you, for a little ſeaſon, from beholding that glorious Hierarchie of Rome and from fixing your eyes to deepelie vpon the partialities of forreyne Princes. See if you finde not in this your Princely Soueraigne, a life both knowen and ſeene to be voide of all enormious abuſes: See if there be not in this her gratious Maieſty, a mirror of excelling vertues & (as it were) a lodge of heauenly graces, Conſtant firmnes, innocent hands from corruption, highe equitie, clement and merciſull behauiour, faithfulnes of minde, zeale and tender harte, Princelie

Magna-

Magnanimitie, and in briefe, a nature enritched with all admirable ornaments of deuine and heauenly blessinges?

And touching the thing you would most of al beare the world in hande with, to the deceauing of your owne soules, namely, with the note of seuere execution in her Maiestie (I would to God your tetmes were no worse): Take an accompte of the multitudes that haue offended againste her royall person; See if of an hundred, ten haue bin taken holde of? If of ten that haue beene brought to tryall, three haue receaued the rewarde of their offence? And albeit vppon tenne or moe at anye one time vppon high and daungerous respectes, Execution hath bin done. Yet way therwithall, how manie participants haue escaped, howe fewe familiers haue beene sifted, and how greate and heinous purposes haue beene lefte without prosecution, and in a manner wholy past ouer. The good Emperour Nerua, as pitifull as he was, yet when he felt himself but touched, and that with the onely contempt of his Subiects, he tooke pen in hande and wrote this reuengefull Poesie to Traiane that shoulde succeede him;

Phœbe, tuis telis, lachrimas vlciscere nostras.

And the holie Emperour Constantine, as milde as hee was, & as zealous in Christian profession, yet when he saw the tirannous behauiour of Licinnius likewise a crowned Emperour, with him, I say of Licinnius his copartner in the Empire and his brother in lawe, as hauing maried his Sister Constantia: Firste vppon the taking of him at Chrisopolis a Cittie of Bithynia, he deposed him from the Crowne enioyning him to leade a priuate life in Thessalonica: And afterwardes when as hee saw the same Licinnius to endeuour by fighting to reuenge his former foyle, he commaunded that he should be put to death, and so he was with the good conformitie of all his true harted Subiectes and people.

But touching our Elizabeth: the whole Realme of England seeth, May, god himselfe witnesseth that for the very treasons that haue bin most traiterously intended against her roial person, Crowne and life, her highnesse hath bin more seene to

sorrow

ſorrow the ruine of the offenders, yea euen of thoſe Capitall offenders, for whoſe cauſe, and with whoſe conſent the greateſt treaſons that haue bin, haue bin complotted, then to feare or be diſmaide at the daylye and howrely hazardes of her owne life.

The caſe then ſtanding thus betweene our Prince and you (you cruell and vnkinde Engliſhe) that as on the one parte, your Treaſons haue ouermatched the Treaſons of all Treaſonfull Subiects that euer were: ſo, on the other parte, her highnes compaſſion hath equalled, if not excelled the compaſſion of all Princes, Chriſtian or Heathen: What can there be poſſibly alledged on your behalfe, that (ſo much as in colour) may ſerue to ſhowde the deapth of your diſloyalty?

If you will nowe ſaye the freedome of your conſcience (whereby I know you meane the free vſe of your popiſh Religion) is the matter you ſeeke after, and being therof reſtrained, you are thereuppon thus drawne to the extremity of theſe ſo outragious and violent attemptes: Good Lord, and can it bee poſſible that any profeſſion in the worlde, taking vnto it the name and tytle of religion, ſhould enable the profeſſors therof to arme themſelues againſt their ſoueraigne, and that, for not permitting vnto them the free vſe of a contrary Religion? Tell me (you religious, or rather Irreligious profeſſors) was there euer anye profeſſion of Chriſtianity vnder the Heathen and perſecuting Emperours, which by anie other meanes ſought to preuaile in their Religion, then by prayers & teares? Was there euer any reſiſtance in the primitiue Church other then by preaching or open profeſſing of the Truth, & therupon, by yeilding vp the body to perſecution? True it is that Heretiques (and none but Heretiques) haue ſought to preuaile by Stratagems and deuiſes.

But you will ſay perhappes (for what is it you will not ſaie to the ſclaunder of this bleſſed gouernment?) that her Maieſties lawes made for the ponifhing of Recuſants, are ſo sharpe and ouer ſharpe for the tender caſe of a Religious and reſolued Conſcience, that hereupon for your contentment, you are Religi-

ligiouſly and reſoluedly drawen to the participation of highe and moſte deſperate Treaſons. Well, leauing to call you herein to the conſideration of theſe her Maieſties lawes (which you ſo terme to be ſharpe and ouer ſharpe) by comparing them with your owne burning & bloody lawes, by which your lawes, not the purſe but the perſone, not puniſhing but deſtroying, not of olde but of olde and yong, not of men or women, but of men women and Children, yea of Infants newly borne, nay (I might ſaye) ſcarſely borne, not for preaching or open profeſſing, but for believing only, haue bine ſo heauily knowen and felte within this lande: leauing I ſaye, to deale with you in the behalf of her Maieſties moſte godly and iuſte lawes after any ſuche ſorte, I only aſke of you a queſtion or two and ſo I will leaue you.

Taking view of her Maieſties diſpenſation of Juſtice from the begnining of her raigne hitherto, what find you therein (allowing vnto her highnes her ſoueraigne power to eſtabliſh Religion within the lande) what find you I ſay therein, that any Subiect of any Secte or profeſſion in the world may not tollerate and indure without eyther loſſe or hazard of life or of liuing? Is the difference of opinion in matters of Religion, or the priuate miſtakinges in controuerſies of Religion, in any, of what ſorte or qualitie ſo euer, (not participating matter of treaſon or of flat recuſancie) any cauſe to him or them to feare either loſſe of life, or impeachement of Honour or credite, be it eyther in office or in dignitie, or in whatſoeuer elſe within this Realme that may be ſayde to be of profite or countenance vnto the ſame? I ſuppoſe no: Naye, you your ſelues muſte needes aunſwere me no.

Go to then (you religious Catholiques, or rather you Catholique Conſpiratours,) what is it in this our gouernment that makes you ſo wayward, ſo treaſonfull, ſo diſcontented? Would you haue her Maieſtie and the ſtate permitte and allowe vnto you Churches within this Realme for the free exercyſe of your Popiſh Religion, and ſo maintaine two religions in oppoſition within the Lande? It is a Prouerbe of greate antiquitie, *Multitudo Imperatorum, Ciuiam perdidit.*

And

And I would aske you this question; admitting you had so farre preuailed in the graceleſſe proſecution of ſome daungerous and abortiue Title, that you had alreadie brought to paſſe ſo aduaunce within this Realme, a banefull companion with her Maieſtie in her Kingdome (whiche the Lorde for euer forbidde) ſaie the truth herein, would you thincke it ſafe that theſe two thus conſorted, ſhould continewe and remaine together in this kinde of partnerſhippe? Cleerely, you would not, naie, you coulde not. And feeling the miſlike thereof, is it not apparant to the worlde, which of theſe two you would ſoneſt and ſpéedilieſt remoue? *Quiſquis amat Ranam, Ranam putat eſſe Dianam*. And as for loue and Lordſhippe (you knowe) they will haue no felowſhippe: Baſſianus the bloodie Tyrant maie not long endure good Geta the gentle Cæſar, no, though Baſſianus might enioie more then half the Empire for his ſhare.

And ſtand theſe thinges thus (you Catholiques) in the conſideration of earthly Kingdomes, and are you able to conceiue that in this kinde of gouernment, your ſtate would become vnſafe by the rule of two Princes atonce, the one altogither different from the other in conditions? And alas, are you ſo groſely blinde that you cannot conſider the like reſpects to bee in the *Empire and Kingdome of Chriſt*? Who is it that ſayeth that *Lighte and darckneſs canot dwell together*? And whoſe ſaying is it that there is but one God, one father &c?

To conclude then: As the abhomination & deteſtation hereof would bee high and heinous in the eyes of the Lorde, ſo no doubte, the euents that would enſewe thereupon, namely, by diſpleaſing of ſo highe a Maieſtie, could be no leſſe in effecte, then the totall confuſion both of Prince and of people. And for a meane ſequel of permitting the vſe of too contrary religions, take the *Maſſacres* of *Fraunce*, looke into them, waye them, and ſo conclude with your ſelues that from the like cauſes, the like effectes would ſpeedily fall out: *Nulla namque fides affectus eorum, quorum eſt diuerſa fides*. I haſten to an ende with you (you Catholiques) what is there now then I may you, that may further be thought of, or deuiſed for the pacification

of

of your malcontented ſtomackes? Would you wiſh that her Maieſtie (inaſmuche as now perhappes, you are aſhamed to require of her in flatte termes, to abandon her owne profeſſion for the aduauncement of yours, and forasmuch alſo as you are or maie bee ſtopped to ſaie there is ſauetie in permitting two contrary Religions within this her lande: would you now wiſh I ſaie, that her highnes contenting herſelf with her owne particuler choyſe in Religion, and that, for her owne gratious perſon onely, ſhould eſtabliſh a contrary Religion wholy & allonly amongſt her Subiects? Moſt deuiliſh would that be to be wiſhed, but moſt graceleſſe to be thought that euer her Maieſtie would be ſo vnnaturally enclined towards her ſo deere and louing people. Hath her moſt gratious Maieſty ſo manie yeres in the higheſt care of her Subiects ſauety (and that, chiefly in the regarde of their Soules health) expoſed herſelf to perilles beyond the compaſſe and proportion of mannes accompt, and hath ſhe for the generall mainteyning of the Goſpell of Chriſt amongſt al her whole people throughout her dominions, from yere to yere, nay, almoſt from moneth to moneth, endured the ſucceſſion of ſo many, ſo horrible, ſo determined, & ſo imminent attempts of Treaſon againſt her royall perſone, her Crowne, her life: and would ſhe now (think you) be ſo ſatiſfied with the loue of her Subiects, or rather with louing her Subiects (whome her highnes ſeeith moſt inſatiable in the loue of her and of her life and raigne) that now louing, or rather ſeeming to loue her ſelf only, ſhee ſhould ſo highly neglect (in this principall degree of loue and care) the ſauety of the Soules of her ſo louing and true harted people? The lord forbidde there ſhould be any ſo wicked as in this ſort to think of her Maieſtie.

But I wil abruptly turne my ſelfe from you (you irreligious of the land) for you haue tourned your ſelues from the Lord, and haue lifted vp your hornes againſte his annoynted your Prince and Soueraigne. Not I therefore, but the Lorde ſhall further expoſtulate with you the cauſe of your Ingratitude: Of which ſort of vnnaturall engliſh, I hope there is none here preſent, & yet this ſpech to them as preſent, is not vnneceſſarie.

that if any light in company of any such, they may the better arme them selues in thus challenging and reproouing them.

And now to you my louing brethren, who reioyce to see ꝑ daies, euen this present daye of her Maiesties prosperity and Peace: The chiefe exhortation I haue to commend vnto you, is the same of the *Apostle. Reioyce in the Lord, and againe I saye reioyce: Let your softnes be knowne vnto all men. The Lord is euen at hand, be carefull for nothing, but in all prayers and supplications, let your petitions be manifest vnto god with giuing of thanks.*

The time is spent and it is more then time I had ended. And yet if I durst farther presume of your Honourable and worshipful patience, I would speake somthing more that should not altogether be vnprofitable for your hearing: and sith your countenances do promise me attention, I wil go to it as briefly as I can. For as much as it standeth cleere vnto the view of the whole worlde that this long continued peace of ours with all the other blessings whatsoeuer wherewith our English state & gouernment hath for so many yeres now passed, bin established & (as I might say) amply enriched, hath had none other existencie but in the great power and hand of our God, openly manifesting it selfe in the Ministery of her Maiestie and of her prudent and most faithfull Counsailers: How great an indignity therefore would it be vnto vs the Subiectes of this Lande, if that whereas her Maiestie with her most honourable priuie Counsaile, euen from the beginning of her raigne to this day, hath gouerned vs by none other rule then by the rule of Gods most holy word, nor by any other lawe then by the lawe of this lande, nor by any other order or manner of administration then as maie best serue to sustayne and beare vp the common with the particuler and the particuler with the common, in a mutuall regard and reciprocation the one to the other: We againe for our partes, should bee so farre from a dutifull acknowledgment hereof, as that in stead of our readines and zeale towards her Maiestie and those her most honorable Counsaylours, wee should yeeld them murmuring and repining, and in steade of our thanckfulnes wee shoulde yeeld them hard speaking, mis-

conceauing

conceiuing, and (which worse is) bitter detraction. O my brethren, howe hard a case would this be?

And least any man being misled eyther by the error of his owne iudgement or by the secrete insinuation of the malicious malecontented, in these troblesome times (and yet hitherto, thankes be to God, more troublesome to our eares then to our eyes) when as they see that by the deepe foresight of our graue and godly gouernours, actions are otherwhiles to be vndertaken (whether it be for repelling and resisting of knowne attempts, or for the holding far of, or keeping aloofe from vs the troubles abroade which otherwise woulde approche vs,) and that for the performance hereof, some charge more then ordinary is betwixt while to be raysed: They either little considering or of purpose not acknowledging, how (in a maner) miraculous a thing it is that while the whole world (as I might say) euen the kingdomes, and Countries rounde about vs (to vs a worlde) stand at this day garboiled and oppressed with troubles and sturres: we, euen we alone here in this our England (as it were in a little *Goshen*) neither feeling dint of sword, nor hearing sounde of droomme, nor fearing either slaughter or depilation of the oppressour, sit vs still euery man in his owne home, hauing freedome at the full to praise God in his Sanctuary, and safety at the full to follow our affaires in the common wealth: I say, least any ignorant or seduced Subiect, not so sufficiently pondering these blessinges as he ought to doe (and as I would to God euery one of vs did) should in the vniust discontentment of his minde, eyther murmure and repine, or otherwise speake euill of such as be in authority, for some charge that may happen vnto him for the continuance heereof: I would haue such a one to be taught, that as he is vnable (with all the Substaunce he hath) to procure peace vnto himselfe, if warre should come vpon him: So to preuent war is not ỳ worke of a Subiect, it is the onely worke of a Soueraign and that, by the alone deliberation of a prudent and Honourable Counsaile, (which may often fall out to bee with the very purchase of peace) wherein as a Subiect standeth no further

interested but to obey, & to be ready (if neede be) with body & goodes: So how much greater I pray you, shall his safety be in obeying, then if he should repiningly resist (if so to doe were in his power) or grudgingly hinder by the withholding of some vsuall contribution, the good that might be deuised vnto him? Againe, how foolish a thing is it for a Subiect to thinke that when as the very being of a Prince, doth consist in the hauing of Subiectes, and the hauing of Subiectes weake and depressed, is in effect not to haue Subiects: It would be safe for a naturall Prince by vnnecessary impositions laid vpon his naturall Subiectes, so to weaken and impouerish them, as howsoeuer haply they might retaine the hearts of true Subiects, they should yet in the power and ability of a Subiect, be vnfit for the seruice eyther of Prince or of Countrey? And wheras it may fall out otherwhiles, that for the procuring of Peace, warre must be vndertaken, and warre cannot be vndertaken (with any hope of successe) without large prouisions of money, how iniurious woulde that Subiect be vnto himselfe, if whiles he would seeme to bee a louer of Peace and a hater of warre, he should by the fast holding of that he hath, from the maintenence of a necessary warre, bring warre therby vnto his doore and spoyle vnto his cofers?

And because herein the name and tytle of Peace (being indeede a precious thing) is vsed oftentimes by many to the hinderance of necessary warre, more for the auoiding of charges that warre bringeth with it, then vpon any iust or reasonable respect: Therefore it is meete this lesson be learned: That we ought not to thinke those charges burdenous vnto vs that we spend and imploy for our owne safety, but rather those burdenous, which we are sure to abide if we shall neglect this, and omit to deuise to keepe our Countrey in peace by assigning of portions out of our substãce in time, for the defẽce of the whole.

But admitting againe, that in this peint we were faultlesse, what were this yet to the purpose, if together with our monie, we should not also yeeld our good & honorable speaches of those good & honorable personages, who eyther abroade or at home,

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haue any way aduentured themselues for our safety?

It is the saying of Pericles the Athenian Ruler vpon like respect: *If when that happeneth hardly* (saith he) *which you looked not for, you will then speake euill of your Rulers, it is a greate vnright that you doe them, vnlesse when any prosperity happeneth which you would not haue thought of, you doe likewise attribute the same vnto them.* Whereas indeede and in truth, both Prosperity and aduersity are at the onely disposition of the highest and he sendeth the one and the other as best pleaseth his diuine Maiesty to dispose it. And this (Right Honourable and beloued) is that part of my speeche wherewith I haue presumed (after your great wearines) to detaine you. Thucid. lib. 2. cap 9.

Now last of all, to you my brethren and neighbors the Inhabitants of this Towne of Windsor: If it be an vniuersall benefite farre passing other temporall benefites, euen to all the people of her highnes dominions, that her Maiestie in the middest of these euill daies, sitteth prosperously and peceably in the seate of her royall Kingdome, preseruing the same from all annoyance, to the no lesse admiration then highe commendation thereof in all forreyne Countries: Againe, if not only the participation of so high a benefite in common with others, but also to ourselues ward, an assured hope to stand free from her Maiesties displeasure, and in lieu thereof, a setled perswation of her Princely fauour towards vs be now seene amongst vs by meanes of her gratious presense: O how much haue wee to reioyse, and in the Lorde to boast, we I say, the Inhabitants of this Burrowe, the rather, for that, whiles many thousands of her Maiesties deere Subiects can onely saie and speake by the report of others, of the prosperous health of their most naturall and louing Prince, we can saie and see the same to our vnspeakable comfort: Whiles others doe heare her Maiestie (I must saie most louingly) speaking vnto them by her lawes only, we haue not only the fruition of her Lawes, but also her most amyable and royal persone at this time, as at sondry other times, graciously speaking vnto vs.

And therefore my good Brethren and my deere neighbours,

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let vs all be thankful to God for this benefit, pray for the continuaunce thereof: And in our prayers forget not, forget not least we proue vnkinde, the good estate of that Noble Lorde the Erle of Leicester nowe in her Maiesties seruice in the Lowe Countreys. To the protection of the highest with prayers and harty well wishing I commēd his good Lordship. And of great duty, to the same protection I commend the good estate of the right Honorable the Lords and others of her Maiesties priuie Counsaile: By name and particuler duty, the righte honorable the Earle of Warwick, with the Noble and right vertuous Lady the Countesse his wife: And especially, for this present Birth day of her Maiestie, which is now the occasion of our assemblie and ioy, lette vs with the rest that are heare present, craue and importunatly entreat at the hands of our God, that we may often, from yeere to yere, even for many yeeres, renew and celebrate the Commemoration thereof. That in our celebration there may be ioy: in our ioy thanksgiuing, and that from our ioy and from our thankesgiuing, there may folowe the establishment and increase of Gods truth, obedience of life and reformation of maners: Finally, that now, and then, euen so long as we shall liue, there may bee heard sownding in our streates by old and yong, by men women and Children, God saue our Queene Elizabeth, God saue Elizabeth our Queene. Amen. Amen.

A short speach of the same Maior vnto her Maiestie when he receyued her Highnes at Windesore and presented her with the Mace. the 10. day of August. 1586.

WIth that sincere and faithfull obedience (most renowmed Queene) not which law hath commaunded, but whiche loue hath procured, wee your poore Townesmen, inhabiting this your auntient Burrow of Windsor, doe here present our selues before your highnes, offering vp vnto the same, not only this small peece of gouernment which

wee

we ſuſtaine and exercíſe vnder your Maieſtie, but ourſelues alſo and all that we haue, freely, not coarctedly, ioyfullie, not grudgingly, to be for euer at your gratious diſpoſing: wiſhing and from our harts praieng the King of Kinges, that your Maieſtie may long liue a Queene to enioy the ſame, and that wee your Subiectes may neuer liue a people to denye the ſame.

Which being ſaide, the ſaid Maior preſented her highneſſe with a petition in writing in the behalfe of the ſaide Towne of new Windeſor. And at her departure from Windſor (which was xi. weekes after) her Highnes ſent to him her gratious thanks not onely for this, but alſo for his other ſpeache vpon her Birthday.